

his Lord, neither is he that is sent, greater than he that sent him." John 13:16. The scriptural evidences are no stronger in behalf of the question of baptism, than on the other points noticed as planks of our platform, and what has been written in defense of baptism, is intended to apply to all. The agreement upon the declarations of this platform, must not be merely nominal, if we would hope to see the fruit of the union, perfect agreement would bring; it must be *real*, as is to be shown by our adherence thereto.

Having then a common platform, or common faith, we shall also have a common purpose, and that purpose shall be to advance Christ's kingdom, on the principles he, himself proposed. We must never lose sight of this fact, that it is not so much to enlarge the Brethren church, that we are at work as it is to enlarge Christ's kingdom. As a church, we have a legitimate right to existence because we aim to make the world better, and beautify man's life and save his soul. By so doing we bring honor and glory to Him whose name we bear, if so be, that we are the children of God. Then let you and I keep this purpose prominently before us as we work, and we shall by it be brought nearer and nearer each other, until our Master's prayer shall be answered in us, and we shall be one, even as he and the Father are one.

A common platform, and a common purpose, beget within us, a common hope, and thus as each has his face turned with longing anticipation toward the Son of Righteousness, and travels on toward the goal, he shall presently discover that he is not alone, for all around him, keeping step with himself, he shall find those "who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," and who, with himself learned at Jesus' feet to believe, to obey, to work, and to hope for the everlasting life which now cheers him on.

There is an unfortunate and dangerous tendency to liberalism in the ranks of Christendom. It is noticeable on every side, and there are not a few indications of its approach to our now beloved brotherhood. It is well to be liberal, but it is not well to be more

liberal than the Word. They who become the propagators of the so called, broader religious views may be lionized for a time by the restless, but they make themselves ridiculous to thinking people, and incur the displeasure of Him who said. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rev 22:18, 19. Our liberty is circumscribed by the text just cited, and our duty is strongly pointed out in I Cor. 9:16.—"Woe is unto me, if I preach not the gospel." Let us remember that it is only ours to preach and to obey the Gospel faithfully and literally. This admonition is fully warranted by the types of the plan of salvation. Notice how complete were the directions given for the building of the ark, "wherein eight souls were saved by water." 1 Peter 3:20. Its length, breadth, height, windows, doors and floors, as well as the kind of material to enter into its construction, were all set forth to the builder, by the Architect, and the directions must be faithfully carried out. And notice again the tabernacle, wherein God was wont to meet with his people, ordering their affairs, and hearing as well as answering their petitions. Directions covering the minutest detail were given for its building, and the builder cautioned "According to all that I shew thee after the pattern of the tabernacle, even so shall ye make it." Exodus 25:9. These are undoubtedly types of the plan of salvation which should in after years be offered to men, and if such care, even to the details, was demanded in their construction, we must also expect that in the perfect system, a similar faithfulness will be expected.

I have no desire to ask for any modification of our creed,—the Bible. It is wholly practical, and if followed out, will bring peace and satisfaction to our souls, and effectually quell the turbulent and beligerent spirit of the times. But I wish, by way of concluding, to ask that we all reverence that word more deeply, preach it more earnestly, and live up to its teachings more faithfully. Then shall we be knit together

with such firmness, that "the gates of hell shall not be able to prevail against us," and man, beholding us cannot but exclaim, "Behold how these Brethren love one another." and God shall attend us in conflict, even into victory, and give unto us at last, the eternal reward. So be it. Amen.

JOHN THE DIPPER.

BY P. H. BEAVER.

During the year 1380 John Wycliffe finished the first complete English translation of the New Testament. This translation was used about one hundred and fifty years. In it may be found substantially the following quotations:

"And in those days cometh John the Dipper, preaching in the wilderness of Judea, saying repent; for the kingdom of heaven is at hand."

"Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan; and they were dipped of him in the river of Jordan, confessing their sins."

"I indeed dip you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall dip in the Holy Spirit and fire."

"Then cometh Jesus from Galilee to the Jordan unto John, to be dipped of him. But John would have hindered him, saying, I have need to be dipped of thee, and comest thou to me?" Matt. iii.

"Go ye therefore, and make disciples of all the nations, dipping them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." (to observe.) Matt. xxviii, 19, 20.

"He that believeth and is dipped shall be saved." Mark xvi, 16.

"Or are ye ignorant that all we who were dipped into Christ Jesus were dipped into his death? We were buried therefore with him through dipping into death."

"For if we have become united with him in the likeness of his death we shall be also of his resurrection." Rom. vi.

"And he bowed his head, and gave up his spirit." John xix, 30.

When therefore we "bow" our head forward under, when we are in the